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LUCIFER.

THE LIGHT-BEARER.

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TWO SPIRITS.

MILITANCY.

Son of Mars! tempestuous spirit,
Cursed in every thought and deed!
Man from thee all power inherit,
Labor loses half its merit,
Serving as the tool of greed.
Thou gives force to human passion,
Animates the brute in self,
Making avarice the fashion,
Crushing love in greed for pelf.

In thy steps comes deprivation
From the land whereon we tread,
Thou gives landlords their vocation,
To place rent against starvation,
Or a grave for loved ones dead.
Turning men to rapine's measures
Wrangling christians interest seek,
And derive their greatest pleasures
Squeezing profits from the weak.

INDUSTRIALISM.

Son of Pax! From tumult turning,
Healing on thy wings are brought;
Scenes of strife and carnage spurning,
On thy altar love's light burning,
Flowery paths by thee are sought;
Waking sympathetic feeling
In the rugged breast of man,
Doom of all coercion sealing
Where thy banner heads the van

Ever onward still advancing,
Commerce yet will yield the place
Where war's offsprings now are prancing,
Force and greed and lust enhancing,
And in equity find grace,
Step by step in man's progression
Has been heard thy quiet voice,
Bidding labor take possession—
In fraternity rejoice.

—*Dyer D. Lum.*

Two Epochs in Man's Progress.

Eighteen hundred years ago, the world, under the rule of the Caesars, exhausted itself in slavery, superstition, and volup uousness. The people—intoxicated and, as it were, stupefied by their long-continued orgies—had lost the very notion of right and duty; war and dissipation by turns swept them away; usury and the labor of machines (that is of slaves), by depriving them of the means of subsistence, hindered them from continuing the species. Barbarism sprang up again, in a hideous form, from this mass of corruption, and spread like a devouring leprosy over the depopulated provinces. The wise foresaw the downfall of the empire, but could devise no remedy. What could they think indeed? To save this old society it would have been necessary to change the objects of public esteem and veneration, and to abolish the rights affirmed by a justice purely secular; they said: "Rome has conquered through her politics and her gods; any change in theology and public opinion would be folly and sacrilege. Rome, merciful toward conquered nations, though binding them in chains, spared their lives; slaves are the most fertile source of her wealth; freedom of the nations would be the negation of her rights and the ruin of her finances. Rome, in fact, enveloped in the pleasures and gorged with the spoils of the universe, is kept alive by victory and government; her luxury and her pleasures are the price of her conquests: sh can neither abdicate nor dispossess herself." Thus Rome had the facts and the law on her side. Her pretensions were justified by universal custom and the law of nations. Her institutions were based upon idolatry in religion, slavery in the State, and epicurism in private life; to touch those was to shake society to its foundations, and, to use our modern expression, to open up the abyss of revolutions. So the idea occurred to no one; and yet humanity was dying in blood and luxury.

All at once a man appeared, calling himself The Word of God. It is not known to this day who he was, whence he came, nor what suggested to him his ideas. He went about proclaiming everywhere that the end of the existing society was at hand, that the world was about to experience a new birth; that the priests were vipers, the lawyers ignoramuses, and the philosophers hypocrites and liars; that master and slave were equals, that usury and every thing akin to it was robbery, that proprietors and idlers would one day burn, while the poor and pure in heart would find a haven of peace.

This man—The Word of God—was denounced and arrested as a public enemy by the priests and the lawyers who well understood how to induce the people to demand his death. But this judicial murder, though it put the finishing stroke to their crimes, did not destroy the doctrinal seeds which The Word of God had sown. After his death, his original disciples travelled about in all directions, preaching what they called the good news, creating in their turn millions of missionaries; and, when their task seemed to be accomplished, dying by the sword of Roman justice. This persistent agitation, the war of the executioners and martyrs, lasted nearly three centuries, ending in the conversion of the world. Idolatry was destroyed, slavery abolished, dissolutism made room for a more austere morality, and the contempt for wealth was sometimes pushed almost

to privation. Society was saved by the negation of its own principles, by a revolution in its religion, and by violation of its own sacred rights. In this revolution, the idea of justice spread to an extent that had not before been dreamed of, never to return to its original limits. Heretofore justice had existed only for the masters; it then commenced to exist for the slaves.

Nevertheless, the new religion at that time had borne by no means all its fruits. There was a perceptible improvement of the public morals, and a partial release from oppression; but, other than that, the seeds sown by the Son of Man, having fallen into idolatrous hearts, had produced nothing save innumerable discords and a quasi-poetical mythology. Instead of developing into their practical consequences the principles of morality and government taught by The Word of God, his followers busied themselves in speculations as to his birth, his origin, his person, and his actions; they discussed his parables, and from the conflict of the most extravagant opinions upon unanswerable questions and texts which no one understood, was born theology,—which may be defined as the science of the infinitely absurd.

The truth of Christianity did not survive the age of the apostles; the Gospel, commented upon and symbolized by the Greeks and Latins, loaded with pagan fables, became literally a mass of contradictions; and to this day the reign of the infallible Church has been a long era of darkness. It is said that the gates of hell will not always prevail, that The Word of God will return, and that one day men will know truth and justice; but that will be the death of Greek and Roman Catholicism, just as in the light of science disappeared the caprices of opinion.

The monsters which the successors of the apostles were bent on destroying, frightened for a moment, reappeared gradually, thanks to the crazy fanaticism, and sometimes the deliberate connivance, of priests and theologians. The history of the enfranchisement of the French communes offers constantly the spectacle of the ideas of justice and liberty spreading among the people, in spite of the combined efforts of kings, nobles, and clergy. In the year 1789 of the Christian era, the French nation, divided by caste, poor and oppressed, struggled in the triple net of royal absolutism, the tyranny of nobles and parliaments, and priestly intolerance. There was the right of the king and the right of the priest, the right of the patrician and the right of the plebeian; there were the privileges of birth, province, communes, corporations, and trades; and, at the bottom of all, violence, immorality, and misery. For some time they talked of reformation; those who apparently desired it most favoring it only for their own profit, and the people who were to be the gainers expecting little and saying nothing. For a long time these poor people, either from distrust, incredulity, or despair, hesitated to ask for their rights: it is said that the habit of serving had taken the courage away from those old communes, which in the middle ages were so bold.

Finally a book appeared, summing up the whole matter in these two propositions: "What is the third estate?—Nothing. What ought it to be?—Everything." Some one added by way of comment: "What is the king?—The servant of the people."

This was a sudden revelation: the veil was torn aside, a thick bandage fell from all eyes. The people commenced to reason thus:—

If the king is our servant, he ought to report to us;

If he ought to report to us, he is subject to control;

If he can be controlled, he is responsible;

If he is responsible, he is punishable;

If he is punishable, he ought to be punished according to his merits;

If he ought to be punished according to his merits, he can be punished with death.

Five years after the publication of the brochure of Sieyes, the third estate was everything; the king, the nobility, the clergy, were no more. In 1793, the nation without stopping at the constitutional fiction of the inviolability of the sovereign, conducted Louis XVI. to the scaffold; in 1830, it accompanied Charles X. to Cherbourg. In each case, it may have erred, in fact, in its judgment of the offence; but, in right, the logic which led to its action was irreproachable. The people, in punishing their sovereign, did precisely that which the government of July was so severely censured for failing to do when it refused to execute Louis Bonaparte after the affair of Strasburg: they struck the true culprit. It was an application of the common law, a solemn decree of justice enforcing the penal laws.

The spirit which gave rise to the movement of '89 was a spirit of negation; that, of itself, proves that the order of things which was substituted for the old system was not methodical or well-considered; that, born of anger and hatred, it could not have the effect of a science based on observation and study; that its foundations, in a word, were not derived from a profound knowledge of the laws of Nature and society. Thus the people found that the republic, among the so-called new institutions, was acting on the very principles against which they had fought, and was swayed by all the prejudices which they had intended to destroy. We congratulate ourselves, with inconsiderate enthusiasm, on the glorious French Revolution, the regeneration of 1789, the great changes that have been effected, and the reversion of institutions: a delusion, a delusion!

When our ideas on any subject, material, intellectual, or social, undergo a thorough change in consequence of new observations, I call that movement of the mind revolution. If the ideas are simply extended or modified, there is only progress: Thus the system of Ptolemy was a step in astronomical progress, that of Copernicus was a revolution. So, in 1789, there was a struggle and progress; revolution there was none. An examination of the reforms which were attempted proves this.—*From "What Is Property?" by P. J. Proudhon.*

Can Love Die?

Love is a force as free and unfettered as the wind. It is as much an indestructible element of spiritual man as is the granite and marble of earth; changing forever but never annihilated; hence the assumption that love dies is not warranted by the fact that many couples who apparently were happily mated drift apart and the place called home becomes a barrenness bordering on desolation. To determine the cause of domestic infelicity, in a given case, it is necessary to be familiar with every factor in connection with it. The prime factor is the psychologic effect of ages of false teaching that has evolved a sickly sentimentalism that considers sexual hypocrisy a virtue. Next comes sex-hunger that drives the majority into wedlock. Then hypnotic influence, self-induced or otherwise, that so benumbs the perceptive faculties that the parties to a contemplated union believe that they are constitutionally and temperamentally adapted to each other. They have little, if any, opportunity to become acquainted with each other. Every effort is made to please and all friction is sedulously avoided and whether verbal or not, there is a tacit agreement to have that respect for the feelings and opinions of the other that is demanded for their own. They truly believe a marriage certificate

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s all that is required to make the home happy, the world beautiful and life desirable. If this mental attitude and environment could be maintained domestic infelicity would no longer be a curse to humanity; but right here another factor should be taken into account (which they never knew, or, knowing are prone to forget) that of environment. The thinking world has already discovered that fear and hope, love and hate are powerful operatives in the realm of nature. Every one knows or should know that the only way to keep the body performing its proper functions is to contrive to keep the soul (mind) serene. And how few there are who will deny that they are affected, largely and constantly, by the action of mind in the matter about them—by the action of mind relieved of the earthly matter which only revealed it to the external vision.

Unmindful of the law of cause and effect external aid (statute law) is invoked to insure mundane blossom and what is the outcome? In the vast majority of cases the sexual repression, forced on them by the prudish ignorance of a gullible public, is replaced by a torrent of passion that tears away the mask of conventionalism and the hitherto amenities of life are dominated by the feeling of exclusive ownership. The honeymoon over, the silken tie becomes a galling fetter, worn by some in the hope of regaining the sympathy, confidence and affection so lavishly bestowed in the past, but too often worn as a gilded chain in order to gratify a morbid appetite for ostentatious display of power and place in society.

Action and reaction is the law of life, hence every intrusion upon a natural, constitutional and inalienable right—the right to own one's self—brings its own reward. Regardless of this fact husbands and wives alienate each other's affections by meddling with the private concerns of the individual, by injudicious attempts to harmonize irreconcilable antagonisms, and making demands upon each other. In nine cases out of every ten these demands are for that which under normal conditions there could be no such demand for; each would involuntarily supply the needed demand if within their power to do so; hence a *demand*, of any kind, is an intrusion upon personal rights and if persisted in is sure to become an irritant. Anything short of that liberty which proclaims freedom to give or withhold, to accept or reject is an intrusion upon human rights, hence any deviation from this principle, whether in marriage, or the free union, is the entering wedge to distrust, envy and strife and when aggravated beyond the powers of endurance of the individual buries love between the two so deep that Gabriel's horn will fail to arouse it from its deadly embrace.

Observation and experience teach us that many couples, at marriage, are mentally and temperamentally adapted, and for a time life is a joyous stream unfolding the angelic side of human nature, lifting them higher, making them better; then the unknown factor—change—change of the mental status and with it a higher ethical standard supervenes, and if the companion does not keep pace a gulf is irrevocably established between them. To bridge this gulf requires more wisdom, tact and perseverance than is at the command of the average individual, and the parties separate, settle down into a state of armed neutrality, or fight it out as relentless foes.

However crude these premises and conclusions there can be no denial of the fact that, marriage under state regulation and church sanctification has been weighed in the balance and found wanting, hence I have the right to infer that the theory of one man for one woman and vice versa is successfully contradicted by the fact that the majority of widows and widowers do, or, would marry again, and every virile adult has entertained sympathetic and affectional emotions towards one, two, or more of the opposite sex.

JAS. W. ADAMS.

Home, Washington.

Books Worth Reading.

How to Enjoy Matrimony, or the Monogamic Marriage Law Amended by Trial Expiration Clause, by Rose Marie. The Abby Press Publishers. 114 Fifth Avenue New York.

This little book of ninety-seven pages is intended to show that a trial limitation to the marriage contract would prevent the need of divorce, and would prevent also a large part of the crime and miseries of life. The following paragraphs epitomize the manner and scope of the book:

A large percentage of husbands and wives are happily released when death's cold hand separates them. The graveyards are the regions where the broken-hearted parent and neglected children are stowed away. The heartless wretches who have obtained their release by years of persistent neglect and cruelty are not within the grasp of the law.

Brutality of the mind, tongue, and muscle are granted in holy wedlock, Since the contract is indissoluble, there is no complaint.

There are more deaths from starvation of the heart than of the stomach in this white slavery. "Indissolubility the cause" should be carved on many a tombstone instead of an eulogy.

If dissolubility of the marriage ties were possible without scandal and without litigation, fifty per cent. of the present connubial fetters would be severed upon short notice. This would not alone relieve many of silent heart-breaking burdens, but would be the means of creating more happiness than divorcees ever do enjoy in the course of time.

The trial expiration clause amended to the monogamic marriage law would eventually exterminate moral depravity, intemperance, narcotism, degeneration, violent disposition, self destruction, some of the diseases and crime in many forms.

* * *

Twentieth Century Conduct—by Charles Wallace Silver. A book of 528 pages filled with the observations and experiences of a man who does his own thinking and who is not afraid to tell what he thinks. Here are a few of his conclusions, after giving a multitude of illustrations drawn from life as he saw it in many lands and climes; page 417:

Society is purely a desperate flirtation with the sex question.

Church organization is a social combination of greed and of vacuous forms and creeds with tentative moral conditions.

Prosperity is a diversion of the minds of people from strikes and labor unions to wars, artificial patriotism and Pecksniffian religious ostentation.

Commercialism is the degree of practical greed which varies in price and margin of profit according to the impudence, gusto of money power and the facilities for traffic in the sexuality of inferior races and peoples.

Colleges are largely stultifiers of genius, promoters of inflated vanity and producers of freaks of law, medicine, theology and politics.

His opinion of the medical profession and practice may be inferred from this paragraph, found on page 52:

"So far as pharmacies are concerned a look at one of them with all manner of fake proprietary articles with so-called scientific names is enough, when taken in connection with their advertisements, to produce all manner of fearful and dread diseases. It is only because we know that they are mostly fakes we are so little affected by the sight of them. Every pharmacist knows how the doctors humbug their patients to secure a fee and to satisfy the patient's morbid desire for medical attention. In the scientific hygienic hospitals it would be interesting to note how many cures are affected by medicine, how many by kind nursing, how many by better mental surroundings. In the case of failure to cure or of death it would be more interesting to know what percentage of failures or deaths was caused by doping with medicines, what percentage was caused by fear produced by modern medical advice, or by fear caused by patent medicine advertisements or by sanctimonious fear inculcated by parents or pastor, or inherited. In the case of institutions for the insane, on the scientific plan, the same queries apply more forcibly and the remedy of mental therapeutics is more available than any known remedy."

The foregoing books may be ordered through this office. The price of "Twentieth Century Conduct" is not given, nor that of "How to Enjoy Matrimony." The latter can perhaps be had—cloth bound, for fifty cents and the former—a large and very substantially bound book, is probably sold for $1.50.

M. H.

Freedom of conscience, unless it means freedom of the individual conscience, means nothing, for there is no such thing as a collective or corporate conscience.—*Sentinel of Liberty.*

We lie to our children in the interests of morality.—*Grant Allen.*

Lucifer, the Lightbearer

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LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

885.

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When Lucifer fails to reach its subscribers, notice thereof by postal should be sent us at once.

Sentenced to Die.

"An eye for an eye, a tooth for a tooth, a life for a life." "Whoso sheddeth man's blood by man shall his blood be shed." This is the LEX TALIONIS—the law of retaliation; the law of revenge; the law by which savage man in all ages of the world has been governed.

Under this law Leon Czolgosz the slayer of William McKinley, has been sentenced to die on the 28th day of this present month. If this sentence is carried out it will show that the doctors of law in New York have not progressed beyond the ethics of savages; and all who approve the sentence of death will show that they, too, are savages at heart.

They tell us that Czolgosz had a fair trial; that he had the benefit of able counsel, and now nothing can be done but to "let the law take its course"—that the "majesty of the law" must be vindicated and justice must be satisfied. In thus speaking we show ourselves the legitimate children of savages—with crude, immature minds. We speak as though "the law" and "justice" are realities, personalities, like unto the paternal despots of the old world, whose personal honor must be guarded and whose anger must be placated by sacrifice.

If we were really sane and rational we would say: McKinley is dead; nothing we can do will bring him back to life. To kill the man who killed him will do no good; there would then be two murders instead of one. Reason and experience teach us that like produces like; that killing produces more killing. That the fear of death does not prevent men from becoming murderers. That killing—except strictly in self-defence, is a mania, a self-repeating mania, and that hence the only rational way to prevent future murders is to STOP KILLING, and stop it NOW!

I have all the while maintained that Czolgosz is insane, or was insane when he shot McKinley. His statement in court when sentenced to die, confirms that view. Here is the report, and inasmuch as the trial was public we may reasonably presume that this report of what the condemned man said is approximately correct:

"Tell the people I am sorry I did it. It's too late to do me any good to say this now. So you may believe it. It was a mistake. It did nobody no good. I can't see why I thought it right to shoot the President. What I said to the Judge in Court today is true. There was nobody with me. One thing more I want to tell you, I would give my life, if it was mine to give, if it would help Mrs. McKinley; that is the saddest part of it. But what's the use talking about that now? The law is right, it is just, it was just to me and I have no complaint, only regret. I don't know where I got my ideas. I got an idea and thought it was right, now I know it was wrong. Well, I have done all the harm a man could. It's no use talking and it will soon be over. That is all the consolation."

"There was no one else but me. No one else told me to do it, and no one paid me to do it. I was not told anything about that crime and I never thought anything about the murder until a couple of days before I committed the crime."

When Czolgosz says he doesn't know why he did the shooting he acknowledges that his act was that of an unsound mind, an irrational mind. If to plead the "baby act" would help him out of his trouble we might suppose this plea to be insincere, but the prisoner seemed fully aware when making it that it could do him no good.

His talk in court confirms the view that Czolgosz is a Christian, in theory at least, and not a rationalist—not an Anarchist, since all philosophic Anarchists are rationalists. He speaks as a "penitent" before his "confessor," as one who hopes for the forgiveness at the bar of "heaven" which he now knows the courts of earth will not grant him.

NO ONE BUT HIMSELF.

His statement, in view of certain death, confirms the oft repeated accusation that the reports in the papers that the assassin implicated Emma Goldman and others, are wholly false, made for the express purpose of inflaming the popular mind against the teachers of Anarchism. "I don't know where I got my ideas," gives the lie direct to the statements of Chief Bull—a very appropriate name it would seem—that he had important evidence implicating the Chicago Anarchists and others. If this typical Bull, and the editors who helped him to create the furore against all Anarchists, had any sense of shame they would at least make an humble apology for their egregious mistake—not to say criminal blunder, since, besides causing the imprisonment of more than a dozen innocent persons it came perilously near resulting in their death by mob violence. But a proper and normal sense of shame is not to be expected in this case.

There is great satisfaction, however, for all lovers of liberty and justice in this speedy vindication of the innocent and falsely accused, by the prisoner himself, who is of course the most important witness in the case of the police and the newspapers against Anarchy and the Anarchists.

Much more might be said in comment upon this text, but our space is full. M. H.

"The Ultimate of Anarchy."

The power of the press—especially the daily press, since a large part of the people read no other, is probably greater, for good or ill, than any other single agency. Of the great Chicago dailies the "Chronicle," classed as "Democratic Independent" by its friends, has seemed most fair and rational in its treatment of Anarchism and the Anarchists, so-called, and for this reason I have quoted more frequently from its columns than from any other, and now to show how far off the mark the fairest and apparently the most honest and honorable of these dailies can be, when defining Anarchy and its objects, I herewith insert the first half of

the leading editorial of last Friday's issue—September 27. Under the head, "No Legislation Needed," The "Chronicle" says:

A law journal has discovered a reason why congress should legislate for the protection of the federal executive and other officials charged with responsibility under the general government.

It is that the Anarchist dreads nothing but death and that in certain states the penalty for willful murder is only imprisonment for life. Had President McKinley been assassinated in any of those states his assassin could not be subjected to the death penalty, and, by inference, an adequate lesson would not be taught to those inclined to like crime.

It is erroneous to assume that the Anarchist dreads nothing but death. To the Anarchist reason is wholly wanting. There is no starting point from which a sane mind can proceed with an Anarchistic mind to the end of a logical argument upon any subject.

The fundamental proposal of the Anarchist is that there shall be no government on earth. The word "anarchy" comes from the Greek. The "arch" part means government or rule; the prefix "a" is privative and the combination signifies "without rule."

Every human being who adopts this fundamental believes that he or she has a natural right to do anything and everything he or she believes it right to do. There is to be no other standard, moral or legal.

Brought down to practice, it means that should A and B enter each upon a path broad enough for only one each would have the right to throw the other down the abyss if the path happened to be between mountains and they approached each other from opposite directions or either undertook to catch up with and pass the other. How shall sanity argue with insanity?

Annihilation is the ultimate of Anarchy. Were its professors logical they s ould annihilate themselves. If they were generous they would leave life, liberty and the pursuit of happiness to their fellow men who find existence precious and its responsibilities binding.

These paragraphs show as plainly as words can express, either that the editor does not read the literature of philosophic Anarchy or that his object is to mislead his readers.

To show what the logic, the "ultimate," of Anarchy really is, let any impartial investigator read the pamphlet "Thomas Jefferson," by the late Gen. M. M. Trumbull of this city, in which pamphlet it is clearly shown that the author of the Declaration of Independence was an Anarchist—in theory though he found it impracticable to carry out his theory in practice. The world of mankind was not yet ripe for the adoption of the highest and best in the science of human government, which highest and best is well stated in the definition of Anarchy given by the "Century Dictionary," namely:

"A social theory which regards the union of order with the absence of all direct government of man by man as the political ideal; absolute individual liberty."

The world was not ripe for the practicalization of Anarchy in Jefferson's time and the privileged classes—the political leaders, the clergy and the lawyers, have taken good care since then to make Jefferson's maxim, "that government is best which governs least," still more impracticable if not impossible.

"ANNIHILATION THE ULTIMATE OF ANARCHY."

Does any man in his right mind believe such talk? It is because the logic of Anarchy is the exact opposite of this and because Anarchy is the only cult that leaves to all the right to "life, liberty and pursuit of happiness" that causes it to be so thoroughly hated and misrepresented by its enemies. The ultimate of Anarchy is well expressed by Herbert Spencer in his Date of Ethics, wherein he says:

"Each has the right to do as he pleases so long as he invades not the equal right of others;" the practicalization of which ethical maxim would remove all necessity of government of man by his fellow man, and this again discloses the true inwardness of the hatred and misrepresentation of Anarchy and Anarchists as now voiced by the press, the pulpit and by all the agencies controlled by the machinery of church and state, including, of course the public schools.

ANARCHY AND THE DEATH PENALTY.

If the "Chronicle" had said "It is erroneous to assume that the murderer dreads nothing but death," and that hence the infliction of the death penalty would not tend to lessen the crime of murder, he would have talked rationally. But because an ignorant, uneducated man—uneducated except in the lore of the Catholic church whose record is one of murder and assassination since its organization as a church, because this product of bad heredity and environment, unknown to Anarchist societies, suspected of sinister designs by those to whom he tried to introduce himself as a friend of Anarchy—because this man, Leon Czolgosz, whose brother declared him to be "too lazy to read and study," chose to seek notoriety by killing the President of the United States, the whole country goes insane with rage and fear lest their government and institutions are all to be destroyed and its privileged classes deprived of their right to rob and murder their fellowmen according to law!

M. H.

Another Arrest.

Letters from Home, Washington, inform us that three men, Messrs. Govan, Adams and Larkins, have been arrested on the charge of sending obscene matter through the mails, the offending article being an extract from the pamphlet called Prodigal Daughter or the Price of Virtue. Hitherto the reports are so meager that no definite statement can be made at this writing. Before another issue of Lucifer we shall probably be in possession of the exact statement of facts.

Send Us Names.

Lengthening nights and shortening days again invite to reading and reflection. We have a large accumulation of surplus Lucifers that might be doing missionary work among those whose minds have hitherto been cramped and enslaved by old-time superstitions. Recent public events and recent utterances of the leaders of public opinion have stirred many of these indolent minds to do a little thinking on their own account. A few judiciously selected names from each of our subscribers and readers will help us greatly in putting Lucifer's educational work where it will be appreciated. Please send them at once, and if the spirit moves to send a few stamps to help defray expense of wrapping and mailing such help will be thankfully received but the important thing is to get the names, and get them now.

From My Point of View.

Mr. H. L. Green, editor of the "Freethought Magazine," kindly recommends that "Anarchists and Free Lovers," including Lucifer, be deported to some island in the Pacific where they shall be compelled to remain "and no schools, prisons, hospitals, or any other institution established by law or allowed there," and that there shall be no government whatever. Also that a commissioner be sent there once in three months "to see that this law of the United States government is strictly lived to."

This is a brilliant idea; but is not original with Mr. Green. For many years Freethinkers have been advised to "get out" if they do not like our Christian government. As Mr. Green takes so kindly to the idea, perhaps he will agree to go to a free thought island, together with all the other freethought editors, lecturers, and agitators whose ideas are not in accord with those of their Christian neighbors. Why should Mr. Green and his fellow-denouncers of the Anarchists remain here and attempt to keep the Bible out of the public schools, agitate for the taxation of church property, etc.? No doubt funds would be forth-

coming to buy an island and transportation for Mr. Green and his sympathizers. Of course we would miss them, for self-government in religion is the first step toward self-government in all things, and Mr. Green's work is quite as useful as the primary department in any school Nevertheless we would not stand in the way of his practicalizing his scheme, for we believe in individual initiative—and others would arise to do Mr. Green's work after he is gone.

* * *

In these days when the Anarchist hunt is on at full cry, there should be some way of distinguishing the Anarchist from his neighbor. Who is the Anarchist? Is it he who criticises existing institutions? Who has not done so? Is it he who advocates violent, illegal methods of punishing wrong-doing? Then are there few, indeed, who are not Anarchists, and those making the loudest outcry against Anarchists are the most lawless.

Is the Anarchist one, as we claim, whose first rule of conduct is to attend to his own business, to exercise self-control that he may not invade the right of his neighbor to attend to that neighbor's own business? Then truly are there but few Anarchists. But only through cultivating the true Anarchistic, non invasive, self-governing spirit can come "peace on earth, good will toward men."

* * *

Must Mark Twain be "stamped out" as an Anarchist? In "A Connecticut Yankee in King Arthur's Court" (page 163 and 164) he says: "For it could not help bringing up the un get-aroundable fact that, all gentle cant and philosophizing to the contrary notwithstanding, no people in the world ever did achieve their freedom by goody-goody talk and moral suasion; it being immutable law that all revolutions that will succeed must *begin* in blood, no matter, what may answer afterward." Mr. Twain may be correct in his statement in regard to the past; but it does not necessarily follow that we shall not attain anything by peaceful methods in the future. It is to be hoped that we shall grow more reasonable and less violent as the race developes from childhood to maturity. Two wrongs cannot make a right; two blows do not neutralize each other.

L. H.

Notes From the Picket Line.

CRANKS AND DEGENERATES.

Occasionally a paragraph appears in the great dailies that shows a disposition to look for the remote and primary causes of acts such as that of Leon Czolgosz. The following from a Chicago daily—the "News" I think, is in point:

"Cranks and degenerates cumber the earth. They are an evil heritage that must be eradicated by justice and wise teaching under the new civilization. They may even have their uses in turning the nation's thoughts away from the material things to the problems revealed by their deformed intellects, drunk with the dregs of ancient wrongs."

Yes, if people would fight causes more there would be less need to look after their effects. From what we know of similar cases, is it not more than probable that the conjugal or home life of the mother of Czolgosz was such as to cause her to transmit homicidal traits to her offspring?

MILITANCY, COMMERCIALISM, INDUSTRIALISM.

The poem on first page of this issue, though faulty as poetry, is prophetic of the time when wars of all kinds,—including wars among the workers themselves, shall cease. At present militancy and commercialism mean much the same thing. They go hand in hand. The generals of the armies of invasion in the Philippines say, "we must hold the Philippines, all of them, because of their commercial as well as strategic advantages." Even industrialism means war.

Poets are prophets of the future, rather than truth-tellers in regard to the present. An instance of this is seen in the selected poem in last week's Lucifer, in which the writer speaks of Italy as being "Free at last from the sacerdotal clan; undoing the crimes of the brutal past—Lo this is Italy under Man!" the plain hard, proseic fact being that few countries if any, on the globe are so completely under the yoke of priest-craft and king-craft today as is the "smiling land where the Tiber flows."

WHO LIES?

H. S. Canfield writing to the "Chicago American" from Buffalo, New York, Sept. 23, said the face of the assassin as he sat in the dock awaiting his trial and sentence, gave the lie to the statement of Isaak and Fox that Czolgosz impressed them as a "spy," when seen by them in Chicago. Canfield thinks Isaak and Fox are deliberate liars, and Czolgosz a much injured man, by such imputation.

Let us see: If Czolgosz had been a true friend to Anarchy and Anarchists, why should he try to involve Emma Goldman and her work in the odium and the peril consequent upon his attempt to kill McKinley? If he had been, as suspected by Isaak, a traitor and a spy he could not have served his purpose better than to kill McKinley and say Miss Goldman prompted him to the act.

The trouble with Canfield is that he belongs to that class of human parasites known as "space writers" on the great dailies. He gets paid by the space, by the number of inches, he can fill with matter that will tickle the unreasoning masses and bring patronage and money to the publisher. Like the paid lawyer he uses his brain powers for the fee he is to get if he wins the case of his client.

Just now Canfield knows that the populace is hungry for blood; stirred to madness by the inflammatory appeals of the clergy and the subsidized organs of plutocracy and of imperialistic power—who all know their privileges would be gone if every man could be his own priest, his own lawyer and governor, such articles as that of Canfield are eagerly welcomed, and, inspired by them, such leaders of Chicago society as Pearce, Weinland and Meyers called loudly for volunteers to hang the imprisoned Isaak, Fox and others, against whom nothing whatever had been proved.

Again I ask, "who lies?" and if in answer to these appeals to lynch law the mob were to hang innocent prisoners, who is it that would be morally responsible for their death?

EDITORIAL COURTESY.

"Office of 'Freethought Mazazine,' 213 E. Indiana St. Chicago, Ill., Sept. 24, 1901.

"Editor Lucifer, Gents:—For reasons which it is not necessary for me to state I wish to discontinue the exchange of our publications. Yours &c. H L. GREEN."

As this request is the first and only one of its kind received by us in our twenty odd years of journalistic experience I think it well to make a note of it, and to say to our brother editors everywhere that if for any reason they wish to discontinue exchanging their papers for ours they will oblige us by stating their reason for so doing. We aim at excellence if not perfection in our work, and one of the most important aids to the attainment of excellence is contemporary criticism. We want to know our faults, so that we may correct them.

Speaking for myself alone I regret this unneighborly move on the part of Neighbor Green. The "Freethought Magazine" will be missed from our exchange table. Notwithstanding differences in views between its editors and ourselves we have found much to commend in its pages. Many of its best contributors are writers for and earnest supporters of Lucifer. The ultimate aim of both publications is, presumably, the same—the advancement of human happiness through the removal of ignorance and error. Then why should we not be mutually helpful?

As well as I now recall, the request for exchange came from Mr. Green himself, some fifteen years ago or more, and when the agents of Anthony Comstock succeeded in putting me behind prison bars he asked for my photo and the privilege of reproducing it with a sketch of my life, in his magazine; frequently has he asked us to advertise and handle his pamphlet literature, and once he called in person to arrange for that purpose—all of which requests we have honored, in a spirit of co-operative and neighborly good will.

But while much preferring good fellowship an al exchange with all men, Lucifer will probably survive the deprivation of the accustomed visits from the "Freethought Magazine." The world is wide, and all men are not built alike. For myself I should welcome exchange with a magazine edited and published by the Roman Pontiff, the "King of the Cannibal Islands," or even the fabled "Prince of Darkness" himself. I would like, for instance, to know whether the climate of *hades* has not become more temperate since the times of Eusebius, John Milton or Dante. Then I would willingly "Ex" with Prince Michael, Beelzebub's ancient adversary, and learn, if possible, whether there have been any recent insurrections inside the "jasper walls," or whether some half-crazed mal content has not attempted to assassinate Heaven's paternalistic and partialistic ruler.

Well, Good-bye, Neighbor Green. Personally I wish you well, whether you chorse to travel the broad gauge route that leads onward to universal brotherhood, or the narrow gauge line backward to the camps of the suppressors of thought and of speech—again, Good-bye. M. H.

Helen Wilmans, the Mental Science healer, editor of "Freedom," Sea Breeze, Florida, is having a little experience with the postal department. She, together with C. C. Post, her husband, and C. F. Burgman, her son-in-law, were arrested charged with fraud. They were released on bond, their case being set for trial in November. Now the department at Washington has ordered Mrs. Wilmans' mail held, pending investigation. "Freedom" is still published weekly. The "fraud" with which she is charged consists in her claim to cure diseases by "mental treatment."

In the meantime, the bones of "St. Anne" and other Catholic miracle workers, as well as countless other religious faith cures are doing a rushing business, unmolested by our guardians at Washington.

Appearances.

The world is still deceived with ornament.
In law, what plea so tainted and corrupt,
But, being reason'd with a gracious voice,
Obscures the show of evil? In religion,
What damned error, but some sober brow
Will bless it, and approve it with a text,
Hiding the grossness with fair ornament?
—*Shakespeare, "Merchant of Venice" Act 3, Sc. 5.*

ADDITIONS TO OUR BOOK LIST.

Below are listed books and pamphlets, the majority of which have not heretofore appeared in our lists. We shall continue adding to our lists and stock from time to time and shall be glad to receive orders not only for books which we advertise but for any books procurable anywhere.

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